

فتاوى إسلامية

# Fatawa Islamiyah

ISLAMIC VERDICTS

[Volume 8]

*Jihad, Da'wah* Employees And Workers, Teachers And Students, Dreams and Visions, Bribery and its Effects, The Orphan's Wealth, Pictures, Media, Singing and Music, Collection of Various Topics.

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Along with:

• The Permanent Committee and the decisions of the *Fiqh* Council

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## Jihad, Da'wah and Commanding Good and Forbidding Evil

### Muslims Protecting Their Countries is a Form of *Jihad*

**Q** Your children (figuratively) at the front lines are asking you, noble Shaykh, whether they will get the reward of those who fight in the way of Allâh Almighty. As you know, they are facing an enemy that has not only consistently broken all treaties, but has also shown a lack of any humanity. They also ask, "Defending one's country, honor, or land – are these considered *Jihad*?" They further ask you to advise them with anything you may deem pertinent.

**A** The Book and authentic Sunnah clearly establish that the one who fights in the front lines is fighting in the way of Allâh Almighty, provided that his intention is sincerely for Allâh Almighty alone:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾

"O you who believe! Endure and be more patient (than your enemy), and guard (your territory by stationing army units permanently at the places from where the enemy can attack you), and fear Allâh, so that you may be successful."<sup>[1]</sup>

The Prophet ﷺ said,

<sup>[1]</sup> Al-'Imran 3:200.



«رِبَاطُ يَوْمٍ وَلَيْلَةٍ خَيْرٌ مِّنْ صِيَامِ شَهْرٍ وَقِيَامِهِ، وَإِنْ مَاتَ، جَرَى عَلَيْهِ عَمَلُهُ الَّذِي كَانَ يَعْمَلُهُ، وَأُجِرَى عَلَيْهِ رِزْقُهُ، وَأَمِنَ افْتِتَانًا»

“Guarding the front lines for a day and night in the path of Allāh is better than fasting and praying (at night) for a month. If he dies, the deeds that used to do continue for him, and He will continue to receive his sustenance, and he will be safe from the trials (of the grave).”<sup>[1]</sup>

He ﷺ also said:

«رِبَاطُ يَوْمٍ فِي سَبِيلِ اللَّهِ خَيْرٌ مِّنَ الدُّنْيَا وَمَا عَلَيْهَا، وَمَوْضِعُ سَوْطٍ أَحَدِكُمْ مِّنَ الْجَنَّةِ خَيْرٌ مِّنَ الدُّنْيَا وَمَا عَلَيْهَا، وَالرَّوْحَةُ يُرْوَحُهَا الْعَبْدُ فِي سَبِيلِ اللَّهِ أَوْ الْغَدَوَةُ خَيْرٌ مِّنَ الدُّنْيَا وَمَا عَلَيْهَا»

“Guarding the front lines in the way of Allāh is better than the world and what is in it; the area in Paradise equal to a whip that one of you has is better than the world and what is in it. An afternoon that a servant spends in the way of Allāh, or a morning, is better than the world and what is in it.”<sup>[2]</sup>

In *Sahih Al-Bukhari*, it is recorded that the Prophet ﷺ said:

«مَنْ اغْبَرَّتْ قَدَمَاهُ فِي سَبِيلِ اللَّهِ حَرَّمَهُ اللَّهُ عَلَى النَّارِ»

“Whoever’s feet become dust-covered in the path of Allāh, Allāh will make the Fire forbidden for him.”<sup>[3]</sup>

There is no doubt that protecting one’s religion, self, family, wealth, or country – all these are among the legislated types of *Jihad*. Whoever is killed in such cases, while being a Muslim, he is included under the description “martyr” due to the saying of the Prophet ﷺ:

«مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ، وَمَنْ قُتِلَ دُونَ دِينِهِ فَهُوَ شَهِيدٌ، وَمَنْ قُتِلَ

<sup>[1]</sup> Muslim no. 1913.

<sup>[2]</sup> Al-Bukhari no. 2892 and Muslim no. 1881.

<sup>[3]</sup> Al-Bukhari no. 907.

دُونَ دَمِهِ فَهُوَ شَهِيدٌ، وَمَنْ قُتِلَ دُونَ أَهْلِهِ فَهُوَ شَهِيدٌ»

“Whosoever dies protecting his religion, he is a martyr; whosoever dies protecting his wealth, he is a martyr; whosoever dies protecting his family, he is a martyr; and whosoever dies protecting his blood (his life), he is a martyr.”<sup>[1]</sup>

We advise you, defenders of the front lines, to fear Allāh Almighty, to purify your intention for Him in all of your actions, to pray your five prayers in congregation, to remember Allāh Almighty frequently, to be steadfast in obedience to Allāh and His Messenger, to strive toward unity, to avoid disunity, to have patience which will bring tranquility, to think well of Allāh, and to beware of disobeying Him in any way.

From the most comprehensive of Verses concerning what we have mentioned is the Saying of Allāh in *Surat Al-Anfal*:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿٤٥﴾ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٤٦﴾﴾

“O you who believe! When you meet (an enemy) force, take a firm stand against them and remember Allāh much (both with tongue and mind), so that you may be successful. And obey Allāh and His Messenger, and do not dispute (with one another) lest you lose courage and your strength depart, and be patient. Surely, Allāh is with the patient.”<sup>[2]</sup>

May Allāh correct your steps, make you steadfast in His religion, aid you and those with the truth, and with you disgrace the falsehood and its people. Indeed, the affair belongs to Him, and He is All-Capable.

Ibn Baz

<sup>[1]</sup> At-Tirmithi no. 1421, Abu Dawud 4772, An-Nasa'i no. 4100 and Ibn Majah no. 2580.

<sup>[2]</sup> Al-Anfal 8:45,46.

## Rulings For Employees And Workers

### Are There Any Types of Work That Are Not Honorable?

**Q** Some people believe that it is undignified to work in certain vocations — as a cook, a barber, a shoemaker, a cleaning person, and so on. Is there any *Shari'ah* proof to support this notion? And does the Arab disposition have an inborn distaste for these kinds of jobs?

**A** We do not know of any harm in working in a lawful job, as long as the worker fears his Lord, and does not cheat in his work. This is due to the generality of the *Shari'ah* proofs regarding that.

For example, the Messenger of Allāh ﷺ was asked which livelihood is best. He said:

«عَمَلُ الرَّجُلِ بِيَدِهِ وَكُلُّ بَيْعٍ مَبْرُورٍ»

“What a man (makes by) working with his hands and (by) every proper business transaction.”<sup>[1]</sup>

Recorded by Al-Bazzar and Al-Hakim declared it authentic.”

He ﷺ also said:

«مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلِ يَدِهِ، وَإِنَّ نَبِيَّ اللَّهِ دَاوُدَ عَلَيْهِ السَّلَامُ كَانَ يَأْكُلُ مِنْ عَمَلِ يَدِهِ»

“Nobody has ever eaten better food than the one who eats from the labor of his hands, and Allāh's Prophet Dawud used to eat from

the labor of his hands.”<sup>[1]</sup>

Society needs people to work in the fields you mentioned; leaving this work will harm the Muslims by making them need such services from their enemies.

It is also required for a cleaning person to strive to be careful about the cleanliness of his body and clothes, removing any impurity that may result from his work. And with Allāh is the facilitation to do what is right.

Ibn Baz

### Intermediaries

**Q** Is using an intermediary (a connection or contact who intercedes for you in something to get you what you want) unlawful? For example, if I want to get a job or get accepted into a school, can I use a connection to help realize that?

**A** First, if someone intercedes for you to get a job, a job wherein you are not as qualified as the other applicants — in terms of knowledge and skill — then that intercession is unlawful. It is unlawful because it is a wrong against someone who is more deserving, and ultimately, a wrong against the employer because he is not getting the best person for the job. Furthermore, it is unlawful because it is a wrong against Islamic society, a society that should be allowed to benefit by the most skilled and professional workers. This practice breeds mistrust and jealousy. However, if no person's rights are infringed, then it is not only permissible, but it is also recommended by the *Shari'ah* and the intermediary will be rewarded, if Allāh wills. It is confirmed that the Prophet ﷺ said:

«اشْفَعُوا تُؤَجَّرُوا، وَيَقْضِي اللَّهُ عَلَى لِسَانِ نَبِيِّهِ مَا شَاءَ»

<sup>[1]</sup> Al-Bukhari no. 2072.

<sup>[1]</sup> Ahmad 4/141, Al-Mustadrak 2/20 and Masnad Al-Bazzar 2/83.



required for workers to seek the consultation of each other to solve any problem, and if that does not work, then they bring the matter up with their supervisor to absolve themselves of any guilt.

Ibn Jibreel

### Try to Clear up the Matter

**Q** I live with a group of friends; suddenly one of them showed signs of becoming rich. His salary, however, in no way corresponded with his prodigious spending. As a result, feelings of doubt about him found their way into my heart. Should I continue to live with him or should I part company with him?

**A** It is necessary for you to ask your friend about his sudden richness. Maybe he received a gift from a friend; maybe he received payment for a special job; maybe he inherited some money. There are many possibilities. Ask him first; if he tells you that he acquired the wealth through lawful means, then that will end the skepticism. But if you find out that he acquired his new wealth through means that are unlawful, you must advise him. Then, if he doesn't accept your advice, part company with him so that you are not a partner with him in eating of that which is unlawful.

Ibn 'Uthaimin

### Using Government-Owned Materials For One's Own Benefit

**Q** What is the ruling for using government-owned materials for one's own benefit at the office, small things like a pen, a ruler, etc.?

**A** It is unlawful to use those things at the office that the government owns for personal benefit. This practice

undermines the trust that Allāh Almighty has prescribed. An exception can be made to things that aren't affected by use, such as a ruler. But it is not permissible to utilize things that are consumed when used — like pens, paper, or a copy machine.

Ibn 'Uthaimin

### Using A Duty Car For Personal Errands

**Q** Is it allowable for a person who works in a government administration to use the duty car for personal errands, despite the fact that he owns his own car?

**A** A government employee is exactly like an employee in the private sector, in that he has a trust and duty to fulfill. He is trusted with what he is given in terms of materials or equipment, things that he uses to perform the tasks of his job. Thus he can only use a government-owned car for employment related reasons; he cannot use it for personal needs. Similarly, he should not use the phone for personal calls, nor should he use books, papers, pens, or anything else that belongs to the office he works in. In one's quest toward becoming upright and trustworthy, one should refrain from using these items for personal benefit. Allāh has said:

﴿وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ﴾

"Those who are faithfully true to their trusts and to their covenants."<sup>[1]</sup>

Ibn Jibreel

### Prayer for a Watch Guard

**Q** A soldier or policeman is required to guard a place; the time for the 'Asr prayer comes and goes, but he does not pray it until after the time for the Maghrib prayer. He delayed

<sup>[1]</sup> Al-Mu'minin 23:8.



## Rulings For Teachers And Students

### Repeating Questions From Previous Exams

**Q** Some of our teachers repeat questions from exams that other students took in the past. This leads to some students knowing what the questions will be. Is there anything wrong with this when we consider that a particular teacher is well known for doing this?

**A** This practice is not allowed; the purpose of an exam is to determine the knowledge and skill of students, their memory, and whether they are keeping up with their studies. Therefore, a teacher is not permitted to point out explicitly or implicitly what the questions of an exam will be; these questions are a trust placed on him, a trust that forbids him from letting a student know what he will ask, because that is cheating and is unlawful, so beware of that.

Ibn Jibreen

### A Teacher Who is Late to Class

**Q** I am a female teacher; I noticed that many other teachers do not show up at their classes on time. When the period begins they linger in the teachers' lounge, talking to other teachers for no good reason. I hear that our male counterparts do the same. What is the ruling for doing this?

**A** This is unlawful for them. It is not allowed for a teacher, male or female, to delay entering their classrooms after the period begins. This is due to Allâh's saying:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَوفُوا بِالْعُقُودِ﴾

"O you who believe! Fulfill (your) obligations."<sup>[1]</sup>

He also said:

﴿وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا﴾

"And fulfill (every) covenant. Verily! The covenant will be questioned about."<sup>[2]</sup>

And:

﴿وَأَقِمْ وَفَاةً إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾

"And be equitable. Verily! Allâh loves those who are equitable."<sup>[3]</sup>

That means, 'be just', and it is not just for any worker, including teachers, to take a full salary for work he does not perform adequately. A person who accepts full pay for incomplete services should be made aware of Allâh's warning:

﴿وَبَلِّغْ لِلْمُطَفِّفِينَ ۚ الَّذِينَ إِذَا أَكَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ۚ وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ﴾

"Woe to Al-Mutaffifin [those who give less in measure and weight (decrease the rights of others)] Those who, when they have to receive by measure from men, demand full measure. And when they have to give by measure or weight to (other) men, give less than due."<sup>[4]</sup>

May Allâh guide us all to what is good and to fulfill our duties.

Ibn 'Uthaimin

<sup>[1]</sup> Al-Ma'idah 5:1.

<sup>[2]</sup> Al-Isra' 17:34.

<sup>[3]</sup> Al-Hujurat 49:9.

<sup>[4]</sup> Al-Mutaffifin 83:1-3.

## Pictures, the Media, Singing and Music

### The Ruling on Making Pictures

**Q** What is the ruling on pictures? What are the *Hadiths* that have been narrated on this topic, and is there a difference between images that cast a shadow and those that don't according to the preferred view of the scholars? May peace, the mercy and blessings of Allâh be upon you.

**A** *At-Taswir* is to make an image of an animate living creature, like a man, a bear, a bird, and so on. The *Shari'ah* ruling is that it is unlawful. The basis for this prohibition lies in the many *Hadiths* that have been narrated in this regard, and from among them: in the Two *Sahih*s it is recorded that Ibn Mas'ud, may Allâh be pleased with him, said that the Messenger of Allâh ﷺ said,

«إِنَّ أَشَدَّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الْمُصَوِّرُونَ»

“The people who will be most severely punished on the day of Judgement will be the picture-makers.”<sup>[1]</sup>

– Ibn ‘Umar, may Allâh be pleased with him, said that the Messenger of Allâh ﷺ said,

«إِنَّ الَّذِينَ يَصْنَعُونَ هَذِهِ الصُّوَرَ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ، يُقَالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ»

“The people who make these pictures will be punished on the Day of Judgement; it will be said to them, “Make alive that which you have created.”<sup>[2]</sup>

[1] Al-Bukhari no. 5950 Muslim no. 2109.

[2] Al-Bukhari no. 5951 and Muslim no. 2108.

It is also recorded by them (Al-Bukhari and Muslim) from Ibn ‘Abbas, may Allâh be pleased with them, that he narrated the saying of the Prophet ﷺ:

«مَنْ صَوَّرَ صُورَةً فِي الدُّنْيَا كُفِّ يَوْمَ الْقِيَامَةِ أَنْ يَنْفُخَ فِيهَا الرُّوحَ وَلَيْسَ بِنَافِخٍ»

“Whoever makes an image in this world will be commissioned to blow a spirit into it, but he is not one who is able to do so.”<sup>[1]</sup>

It is recorded by Muslim that Ibn ‘Abbas, may Allâh be pleased with them, said that the Messenger of Allâh ﷺ said,

«كُلُّ مُصَوِّرٍ فِي النَّارِ، يُجْعَلُ لَهُ، بِكُلِّ صُورَةٍ صَوَّرَهَا، نَفْسًا فَتَعَذِّبُهُ فِي جَهَنَّمَ»

“Every picture-maker is in the Fire; every image he made will be given a soul by which he will be tormented in Hell.”<sup>[2]</sup>

— Abu Talhah narrated the following *Hadith* of the Prophet ﷺ:

«لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا تَمَاثِيلٌ»

“The angels do not enter a house in which there is a dog or images.”<sup>[3]</sup>

These *Hadiths* and others are general, applying to an image that casts a shadow, meaning it has a body, and of one that doesn't cast a shadow, meaning an inscription on a wall, on paper, clothing, etc.

It is confirmed that when the Messenger of Allâh ﷺ entered the *Ka'bah* and saw pictures in it, he ordered for buckets of water to be brought and he began wiping off those pictures, all the while saying,

«قَاتَلَ اللَّهُ قَوْمًا يُصَوِّرُونَ مَا لَا يَخْلُقُونَ»

[1] Al-Bukhari no. 5963 and Muslim no. 2110.

[2] Muslim no. 2110.

[3] Muslim no. 2106.



## Collection of Various Topics

### Names and Nicknames

**Q** My name is Muhsin, which is one of Allâh's Beautiful Names. Whenever somebody who knows me wishes to call me, he will say "Muhsin," a name that I cannot change since it is recorded in all official documents pertaining to me. Is it unlawful or *Makruh* (disliked) for me to have this name? And who carries the burden of the sin – is it upon those who named me, or upon me?

**A** "Al-Muhsin" is one of Allâh's attributes, and I do not know of it as being one of His names.<sup>[1]</sup> *Al-Ihsan* (generosity and kindness), from which Al-Muhsin is derived, is a description of Allâh's actions, and praise be to Allâh, one can have the name Muhsin as long as it is only intended as a name and not something that signifies anything further. One of the Prophet's Companions was known as Hakim, which is also one of Allâh's names, and even though, the Prophet ﷺ did not change his name. If your name signifies nothing other than a designation by which you are known, then it is permissible for you to continue to go by it.

Ibn 'Uthaimin

### 'Abdul-Qawi

**Q** My nickname is 'Abdul-Qawi – what is the ruling in Islam regarding this name? Also, is it permissible to say,

<sup>[1]</sup> Shaykh Muhammad Al-'Uthaymin said, "Later I came across that which points to it being one of Allah's Names."

"I trusted upon Allâh and then upon you"? Or "My brother, I request from you?"

**A** Yes, it is permissible to say, "I trusted upon Allâh and then upon you." To say this means to let all of one's affairs completely rest upon Allâh and to depend upon Him completely, for He Almighty alone can cause anything to happen in this universe. Placing one's trust upon a human being after placing it upon Allâh means to depend on the former according to his ability. A human being has a will, and Allâh has a will, but the will of humans follows Allâh's will, Allâh Almighty said:

﴿لَمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ۖ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

*"To whomsoever among you who wills to walk straight, and you will not, unless (it be) that Allâh wills, — the Lord of all that exists."*<sup>[1]</sup>

He also said:

﴿إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا ۚ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا﴾

*"Verily! This is an admonition, so whosoever will, let him take a Path to his Lord (Allâh). But you cannot will, unless Allâh wills. Verily, Allâh is Ever All-Knowing, All-Wise."*<sup>[2]</sup>

There is also a basis for this in the teachings of the Prophet ﷺ. In a narration that was recorded by An-Nisa'i, and which he graded authentic, Qatilah said that a Jew came to the Prophet ﷺ and said, "You (Muslims) have associated partners with Allâh: you say, 'Whatever Allâh wills and you will, and you swear by the Kabah.'" So the Messenger of Allâh ﷺ then ordered his Companions, that when they wanted to make an oath, to say, "by the Lord of the Kabah," and in other situations to say,

<sup>[1]</sup> *At-Takwîr* 81:28,29.

<sup>[2]</sup> *Al-Insan* 76:29,30.



## Greetings

### Waving

**Q** What is the ruling on giving *Salam* by waving the hand?

**A** It is not permissible to give *Salam* by waving; the Sunnah is to speak when giving and when returning greetings of peace. Waving, on the other hand, is not allowed because it resembles the disbelievers, and it is contrary to what Allāh has legislated.

In case that a person is far away and is not able to make the other person hear his greeting, then a Muslim can wave in a manner that indicates his greeting; there is no harm in that since there are reports to support it. Similarly, when one is praying, he can respond to a greeting by signaling with his hands, as is authentically reported in the Sunnah of the Prophet ﷺ.

Ash-Shaykh Ibn Baz

### Increasing on the Established Islamic Greeting

**Q** Is it permitted in Islam to say more than the established greeting, "*As-Salamu 'Alaykum wa-Rahmatullahi wa-Barakatuhu*"?

**A** One should not initiate the greeting with more than "*As-Salamu 'Alaykum wa-Rahmatullahi wa-Barakatuhu*", due to the absence of anything confirmed to support that, according to what we know. May Allāh send peace and blessings upon Muhammad, his family, and his Companions.

The Permanent Committee

### "Good Evening" Does Not Replace "As-Salamu 'Alaykum"

**Q** A common and widespread practice nowadays is to say "good morning" or "good evening," rather than to say the Islamic greeting.

**A** The greeting that has been reported is "*As-Salamu 'Alaykum*" or "*As-Salamu 'Alayk*." After beginning with this, you may continue to give any other kind of greeting, such as "good morning" or "good evening." These greetings come after the legislated greeting. As for preceding the legislated greeting with such statements, this is wrong.

Ibn 'Uthaimin

### Shaking With Both Hands

**Q** Is it permissible to shake using both hands?

**A** For a Muslim male to shake his brother's hand is permissible due to what has been narrated that proves that. As for a man shaking the hand of a woman whom he is not a *Mahram* to, then this is not allowed. As for shaking with both of his hands, we are not aware of anything in that regard, rather, it should not be done. It is better that it to be done with only one hand.

The Permanent Committee

### Returning Greetings of Peace Immediately After the Prayer

**Q** What is the ruling on a congregation of people greeting each other after the *Fajr* prayer in particular. I have heard someone saying that it is an innovation, and another person saying that there is nothing wrong with it. What is correct? And may Allāh reward you well.

## The Evil Eye and Possession by Jinns

### The Evil Eye

**Q** Does the evil eye afflict human beings? How is it treated? And when someone tries to protect himself from it, does he lack in his trust upon Allâh Almighty?

**A** According to the *Shari'ah* and based on what we tangibly witness, the evil eye is a reality. Allâh Almighty says:

﴿وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَرِهِمْ﴾

*"And verily, those who disbelieve would almost make you slip with their vision (through hatred)."*<sup>[1]</sup>

Ibn 'Abbas and others explained that it means they give you an evil eye with their vision.

The Prophet ﷺ said,

«الْعَيْنُ حَقٌّ، وَلَوْ كَانَ شَيْءٌ سَابَقَ الْقَدَرَ سَبَقَتْهُ الْعَيْنُ، وَإِذَا اسْتُعْصِلْتُمْ فَاغْسِلُوا»

*"The eye is a reality; were something to come before Qadr, it would be the evil eye. And if one of you is asked to wash, then he should wash himself."*<sup>[2]</sup>

It was recorded by An-Nasa'i and Ibn Majah that 'Amir bin Rabiya once passed by Sahl bin Hanif, who was washing himself. The latter praised the handsome form of the former, who, not before very long, fell off his horse and was killed.

<sup>[1]</sup> Al-Qalam 68:51.

<sup>[2]</sup> Muslim no. 2186.

When the Messenger of Allâh ﷺ found out what had happened, he said,

«عَلَامَ يَقْتُلُ أَحَدُكُمْ أَخَاهُ؟ إِذَا رَأَى أَحَدُكُمْ مِنْ أَخِيهِ مَا يُعْجِبُهُ، فَلْيَدْعُ لَهُ بِالْبَرَكَةِ»

*"Upon what does one of you kill his brother? If one of you sees something of his brother that he likes, he should pray for him to be blessed (in that thing)."*<sup>[1]</sup>

The Prophet ﷺ called for water to be brought, and he ordered 'Amir to make ablution with it, to wash his face and hands until his elbows, to wash his knees and the inside of his *Izar* (lower garment), and he ordered that the water be poured over him — in one narration — the container was poured over him from behind him. Such occurrences are known and can not be denied.

When the evil eye does occur, the following *Shari'ah* treatments should be used:

1. Recitation: The Prophet ﷺ said,

«لَا رُقِيَّةَ إِلَّا مِنْ عَيْنٍ أَوْ حُمَةٍ»

*"There is no Ruqya except for the eye or the sting of a scorpion."*<sup>[2]</sup>

Jibril used to read over the Prophet ﷺ: "In the name of Allâh do I read this over you (to protect) you from all evil that may harm you and from the evil of every soul and every envious eye; may Allâh cure you. In the name of Allâh do I read this over you."

2. Asking someone to wash himself, as the Prophet ﷺ ordered in the case of 'Amir bin Rabiya to do in the previous *Hadith*. Then that water is poured over the afflicted.

As for using the water after it has been poured over the private area, there is no basis for that. Rather what is mentioned is only

<sup>[1]</sup> Ibn Majah 3509 and An-Nasai' in Al-Kubrâ 6/60 no. 10036.

<sup>[2]</sup> Al-Bukhari no. 5705 and Muslim no. 220.